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“REHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY.”

PUBLISHED BY N. WHITING.

NO. 13.

NEW-HAVEN, AUGUST 28, 1830.

VOL. XV.

FOREIGN ANNIVERSARIES.

BAPTIST IRISH SOCIETY.

At the late anniversary of this Society in London, the Rev. Dr. Cox, in an address, said, that in 1815 the Society employed only one Scripture reader, and now the number was 57. He then asked:

“Who hath despised the day of small things?” Certainly not the individuals who had marked the operations of God; certainly not the individuals who had seen how the tall and wide-spreading oak emerged from the small acorn; certainly not the individuals who, in marking the operations of God in nature, traced the rise of a noble river that flowed through a thousand vales, expanding, as it travelled onwards to the mighty ocean, but which sprang from a small and insignificant stream over which a man might step; certainly not the individuals who observed the progress of the morning light from the first gleam of its lustre, till it touched the mountain top, and filled the intervening places with light and glory, illuminating all around; certainly not the individuals who were accustomed to mark the operations of Divine grace upon the human mind and intellect—who were accustomed to see how characters were formed, and by what comparatively simple instrumentality the great design was carried into effect. When they saw from a single word—a hint—a mother’s gentle hint, or tender word of infancy, sprang such illustrious characters as were developed in a Howe, an Owen, or a Baxter, (applause.) expanding in all the grandeur of religion, diffusing its influence in all the mighty energy of faith, exerting its power in the instrumentality of man in connexion with dependence upon God, for it was only the mighty power of God working through man, and raising the man to the Christian and to the martyr for the cause of Christ. Certainly that man would not despise the day of small things who remembered, that from an upper room in Jerusalem, in a small contracted circle, the first disciples of Christ went forth, till Asia Minor submitted to Christianity, and till the opponents of the Gospel trembled, as they heard that every city was filled with what they called the malignant poison of Christianity. But it was this infusion of truth in human nature that would manifest itself in all the beautiful fertility of the Christian graces, from the rising of the sun unto the going down of the same. (Applause.) Nor would those men despise the day of small things, who remembered, that an indi-

vidual monk, in a little contracted circle, scarcely to be called a circle of influence at all—a little despised, persecuted monk, in Wittemberg, contended against the gigantic power, and the oppressive domination which had kept the world in chains for centuries, and [in the deepest degradation. No doubt the men of this day, (were the supposition to be allowed that they had existed then,) who were accustomed to despise human efforts, looking at the instrumentality alone, for the invisible agent was beyond their ken who despised the missionaries, and scripture-readers and agents of this society, who held in contempt a man sitting by the way-side, reading to his fellow sinner the oracles of truth, would be the very men to have despised the monk at Wittemberg. He rose to greatness, not by human strength or effort, for he was most conscious of his own feebleness and insufficiency, but in the strength of that moral power which Christianity imparted, even to the feeblest instrumentality. (Applause.) That monk rose to shake, to the very foundation, the unhallowed principles of Popery in that age, and the dagon of superstition fell before the insignificant instrument. Then he (Dr. Cox) would say, who hath despised the day of small things as it regarded this Society? He wondered not that they had fifty-seven Scripture readers. He wondered not that its effects as detailed in the report, had so much increased. “He must increase.” Let that be the maxim of this society; let that consideration be continually kept in view. It was that consideration which raised and combined the energies of the Christian world. Upon the streaming banners of the Christian church they saw inscribed, “He must increase.” (Loud cheers.) Under those banners, the Captain of salvation was leading forth this society, and blessed be his name, that he had made such comparatively feeble means conducive to his own great ends, leading it forth to conquer the superstition and idolatry of a benighted nation. (Cheers.)

BAPTIST MISSIONARY SOCIETY.

The thirty-eighth Annual meeting of this Society was held at Spa-field’s Chapel on Thursday the 17th of June, John Foster, Esq. of Biggleswade, author of the Essay on “Decision of Character,” and other popular works, in the chair.

In the course of his remarks the Chairman

said, that the persons in the present assembly, who were advanced in life, and who could remember the past thirty or forty years, would feel surprised in contrasting what they now witnessed, with the state of Christian feeling in this kingdom at the period to which he had referred. He well remembered, that after the Baptist Missionary Society had been established, and when the London Missionary Society held its first meeting, a friend said to him, "This is only a flash of fire, that will soon be extinguished." But his good friend was mistaken in more respects than one. If the commencement of these societies was compared with their present state, it would be seen that the former was but a spark which had been kindled into a flame of holy love and zeal for the salvation of sinners, which he trusted, would continue to spread until it illuminated and enlivened the whole habitable globe. (Cheers.) There were no symptoms of relaxation, no symptoms of indifference in the sacred cause. When he looked round upon so large and respectable an assembly as the present, he could not but feel convinced that a mighty influence rested on the minds of Christians to aid the sacred object of missions. The sum of money collected for missionary purposes confirmed the remark he had made. Three Missionary Societies, the London, the Wesleyan, and that connected with the Established Church, received in the aggregate about £150,000 per annum. Those were all gallant vessels; their sails were unfurled to receive the winds of heaven, and they were steering in a prosperous course; but the Baptist Missionary had also strong and urgent claims upon Christian benevolence. That Society was embarked in the same glorious cause as the others.

"Then let our little bark attendant sail,
Pursue the triumph, and partake the gale."

From the Treasurer's accounts it appeared, that the total receipts of the past year amounted to £17,185 14s. 3d., the expenditure to £16,583 3s. 2d., leaving a balance in the Treasurer's hands of £602, 11s. 1d.

MISSIONARY.

MISSIONARY INTELLIGENCE.

CEYLON.

Mr. Woodward gives an account of two natives who have lately joined the missionary church; one of them is named Nathaniel. Some months ago, he thought of making a public profession of religion, but his faith was weak, and he was much intimidated by the threats of his opposing relatives. While thus avoiding the path of duty he was unhappy, notwithstanding their friendship, and at length resolved that he would take up his cross, whatever temporal evil might befall him. By thus joining himself to the people of God, he has found verified the declaration of our Saviour, that a man's foes shall be they of his own household. His wife has declared him unworthy of her affection and regard since he has disgraced their family by drinking from the same cup with persons of lower caste.

The other individual admitted to the church at the same time is a female, whom we have

named Rachel. She is the wife of Jacob, who was admitted in January of last year.

Two individuals, school masters, give some evidence of having been converted. In the villages in which they live they are called, by way of reproach, the converted ones. As a trial of their faith, and as a means of cultivating any useful talents they may possess, I send them out with my native assistants, once a week, to visit from house to house, for the purpose of reading and publishing the Gospel. I trust they will be enabled by divine grace to persevere unto the end. Among other instances where divine truth has apparently made a deep if not a saving impression on the minds of individuals during the past three months, the case of a girl in one of the schools in Navary is the most encouraging.—She recently suffered her mother to bear her rather than go to a heathen temple. When told to go, she declared that she would not, as it was not only a vain thing but very sinful to worship idols, and declared that she now believed in the Christian religion.

We conclude this extract by a letter from one of our missionaries in Ceylon to his friend in N. York, dated Jan. 8, 1830. "There has been some unusual feeling, and there is still an earnest desire, to see the revival of the work of God among us, but very little movement of the waters. Do you pray for us? Do you believe that Christians generally pray for us as they once did? Have they not heard so much of the rapid progress of Christianity in the East that they think the work about done?"

Oh let Christians think of this appeal, and especially at the Monthly Concert forget themselves in the enlarged desire of seeing the kingdom of Christ coming in heathen lands. Let them pour out their souls before God in united supplications for those devoted servants of the cross, who have left the land of their birth and the friends of their bosom, and gone far hence to carry the light of life to those who are sitting in the region and shadow of death.

MALTA.

Mr. Temple, after having spent nearly a year and a half in visiting the churches in this country, and witnessing the operation and happy results of our civil and religious institutions, writes from this island—"Since I came to this place, eight years ago, the change which has been effected in the general state of feeling among the people is surprising. This is not, however, a change of heart, but it is one which I trust will ultimately lead to that, in some at least, of the inhabitants. Prejudice is certainly disarmed, to some extent, among the people. For this we have reason to be devoutly thankful. Still, however, there is almost every thing to deplore, both in this place, and in all the regions beyond us. Genuine piety, I fear, has taken root in very few hearts, if in any. The contrast between all that I saw and heard in America, and all that I see and hear here, is great and striking, and I might add, appalling."

Mr. Temple was directed in the instructions given him by the committee on his embarkation, to devote a large part of his labors, for the present, to the preparation of school books, in order to furnish such a supply as it was supposed would be needed for the Greek Schools.

Messrs. Bird and Whiting, with their wives and little ones, left us for Syria on the first of this month. Though a short time before their departure, we had pleasant and encouraging letters from Mr. and Mrs. Abbott, and from several of the natives of Beyroot, yet they went forth, not knowing the things that shall befall them there; save that the Holy Ghost witnesseth, that reproaches and persecutions every where await those who will live godly in Christ Jesus. But while they go "from one nation to another, and from one kingdom to another people," it will I doubt not, be the prayer of thousands in America, that He in whose name they go forth, and under the shadow of whose wings they put their trust, will suffer no man to do them wrong; yea, will rebuke kings for their sake, saying, "Touch not mine anointed, and do my prophets no harm." I could not but admire the calmness and firmness and faith of those of the number who from experience, knew something of the trials they were to expect, and could not but feel, that they went out in obedience to the divine command, and in simple dependence on his grace and strength and spirit.

That moral changes may soon follow the political changes, and the many innovations now introducing into the Ottoman empire, is by no means improbable. Indeed, I think it reasonable to expect them. May we then in the attitude of joyful expectation be praying, "Save now, we beseech thee, O Lord; O Lord we beseech thee, send now prosperity."

The harvest is great, but the laborers are still few: the changes to be made in these countries are mighty; some of them will probably be sudden and speedy; I hope that we may all live to be the instruments of effecting some of them; and that the churches will continue to help us by their prayers, to give us their best offerings and their godliest children, as the Lord may have need of them.

Mr. Goodell, who was the fellow-laborer of Mr. Bird, during all his former residence at Beyroot, remains for the present at Malta, for the purpose of superintending the printing of the New Testament in the Armeno Turkish language. For this labor he made preparation while residing at Beyroot.

Sandwich Islands.—The Vermont Chronicle contains part of a letter from Rev. Mr. Clark, which, though not of the most recent date, contains some interesting particulars. The following is an extract, under date of Honolulu, Nov. 2:—

"The civil and religious state of the people was never more interesting than at the present time. The King and chiefs are becoming more decided and energetic in promoting morality and good order. Good meeting-houses are built at nearly all the stations, and filled to overflowing every Sabbath. A general seriousness pervades almost every part of Hawaii.—The good work is, we trust, going on at this station. Several are added to the church every communion. Yesterday, our large church, which will hold 4000 persons, was filled, and many were unable to gain admittance. Nine persons were received into the church, and several were propounded. Nearly one hundred

sat down at the communion table. *More laborers are needed exceedingly.* Will not the churches send us more help?" "We have been highly gratified with a visit from Mr. Stewart, now chaplain of the Vincennes. Capt. Finch and the other officers of the Vincennes have shown themselves very friendly. We have reason to think that the visit of Capt. Finch will have a happy influence on the nation. The letter which he brought from the President to the King and chiefs, was such as we wished it to be. The thoughts of the American Chief, they said, were like their thoughts."

INDIAN MISSIONS IN CANADA.

The Christian Indians in Canada have recently held a meeting on Yellow Head Island, of which an interesting account is given in the York, (U. C.) Christian Guardian. We make the following extracts.

The Indian preachers and exhorters are very useful. They speak with a power and fluency that is truly surprising. In true native eloquence, depth and originality of thought and liveliness of imagination, few excel John Sunday. His very voice is eloquent; and his love and zeal are so great that when he is speaking, his full soul appears to be carried beyond the region of the body. I have been told by those who understand him, that his language is sometimes extremely figurative and beautiful. In communicating what he knows of religious truth, John unconsciously imitates our blessed Lord in his manner of teaching, by striking similitudes and familiar but forcible illustrations, drawn from surrounding objects. "Religion," said he, in one of his exhortations, is like the great lake,—as all the streams and rivers from every part flow into the great lake, so in religion, all the thoughts, desires and affections of the Christian flow to God."

As a specimen of Sunday's manner of applying religious truth, when he attempts it in broken English; I subjoin the following extracts of exhortation delivered at a prayer meeting, to some white people on an island, near Grape Island. They were communicated to me by Mr. Benham.

"Just before I went to Lake Simcoe last Spring, I help the brothers divide the corn; because every family must have a piece; then it was about so high, (holding his hand about 6 inches from the bench.) When I come back, I go to see the corn again;—some places the corn very high and the ground all smooth, no weeds, no bush. Some places corn very small, no ears, brush and weeds very high. The brothers that hoed their corn and cut up the brush, have very good corn; but the lazy ones have no corn, because they don't hoe it. My friends, just so it is with us, if we don't pray good deal and be faithful, we can't have but little religion. You know the farmer when he husk his corn, he put the good one in one place, and the bad one in another place; the good one he keeps, and the bad one he gives to the hogs. So it will be with us in the great judgment, the Lord will put the good people on his right hand in a good place, but the wicked people, he will give to the devil. My friends this is all

I have to say." Again at another meeting, after one had commenced by making some remarks on the blindness of the carnal mind, John concluded by these remarks:

"My friends, I will try to speak a little in your language. When I went to Lake Simcoe and Lake Huron last summer, I went to one place where the wild Indians live; and when we talk to them first they won't listen at all. By and by they come when it is dark. One old woman was very sick, she had three daughters, but she won't let them go to meeting.—When we have meeting she send them off in a canoe, then they cry. By and by she get worse, then she send her two little girls and ask us to come there. So we went and see her in a little wigwam; we have to get down in; very small. Then I ask her what she want? She say, "the devil come in my camp every night, and am afraid he will have my soul, and I want you to pray for me." So we pray for her, but she no get religion that time; but pretty soon she get religion; then she very happy, and pray very much and tell how wicked she have been. She said she was blind and could not understand our words, but now she see and understand, and she willing to hear us all day, she never get tired. We just like that old woman, we blind, we can't understand the good words; but we must have religion, then we can see. This is all I say. I wish I could understand more your language."

From Yellow-Head Island, Peter Jones and several Indian exhorters proceeded to Penetanguishine and Majedusk Mission. Peter Jones has furnished us with a pleasing narrative of this excursion.

A day or two ago, John Sunday and another native speaker arrived here from Matchedusk, on their way to the west, to make a missionary visit among some of the North Western tribes of Indians, and by them we have received the following account from Mr. Benham, of what has been done and is doing among some of these long forgotten people, since Peter Jones left Penetanguishine.

"A company of about fifty Chippeways, from the vicinity of Mackinaw and Green Bay have embraced religion and requested admission into our church. They ask for some laborers to be sent among them, that they may learn the way of God more perfectly; that their friends, whom they left behind, may hear the good news which they have heard, and enjoy the same comfort in believing.

"It appears that doors are opening through these converts to the West, as they are said to belong to three different tribes; and one of them, an aged Chief, says he will bring his people down next year, that they may hear the good word also."

In this way is the stream of light, life and salvation flowing into these hitherto barren and thirly wildernesses—after this manner is the God of Abraham gathering in the outcasts of Israel. How clearly do the circumstances of every hour's labor among them show, that *this* is their accepted time, that *now* is their day of salvation.

In a day their views, feelings and hearts are changed, and they are brought to ask with the

teachableness of a child, "What shall we do to be saved? We are willing to do the will of the Great Spirit, and want our children to learn the good way." In a day are they "*born from above*," and are enabled to "rejoice together in heavenly places in Christ Jesus," or to use their own words, "are made very glad in their hearts"—"receive the spirit of adoption whereby they can cry, 'Abba, Father.'"

This, we are aware, is a matter of surprise and astonishment to the masters and rabbis of our day; and they not unfrequently ask, as did Nicodemus, "how can these things be?" They are so—and the conversion and reformation of every drunken heathen Indian demonstrates it, just as clearly as the waving of the forest, or the roaring of the billows, or the howling of the tempest demonstrates that the wind blows. But still many will in no wise believe it, as said an apostle, though it be authentically declared unto them,—Nay, though they behold it with their own eyes, they "wonder and perish."

But in this state of spiritual infancy, the Indian convert is far from being the industrious agriculturalist, the domiciled citizen, and the experienced Christian. He has just been born—he has just begun to live—he has only received the disposition and principle to become these. He is but the rough marble extracted from the quarry by the hammer of the Law and the lever of the Gospel—but it requires many a polished stroke yet, to fit it for a respectable place in the temple of the church and the habitation of civilized life.

POPERY.

A short time after the breaking out of the Irish Rebellion, in the year 1798, when a great part of the county of Wexford was in possession of the Papists, and when the massacre of the Protestants, *en masse*, took place on Wexford Bridge, the river Slaney was dyed with their blood, and eighty Protestants were burned to death in the barn of Scullaghogue—it happened upon a Sunday, that Mrs. G——, a respectable Quaker lady in that county, had ordered her carriage, to take her family to meeting, at Enniscorthy; which being observed from the public road, by a Popish priest, *Father Murphy*, so called, he immediately walked up the avenue, to the house, and observed to Mrs. G——, that "seeing her carriage at the door, he wished to know where she was going." She replied, "I am going to meeting, neighbor Murphy." "Well," replied the priest, "you may go this Sunday, but it will be the last; for as all Ireland will be in our possession, before this day week, we shall then not permit any religion in this nation, but the Roman faith." He doubtless spoke as he wished, and would have acted, had he only possessed the power. But he declared his intentions too soon—for before the week was out, he was taken in arms, and most deservedly hanged.

Look on Italy, Austria, Spain, Portugal, and the other Popish countries of Europe, even to the republic of Colombia, where the Papists have the power, and you must observe, that no other sect is tolerated. Why, then, should their religion be tolerated in any Protestant country? The conclusion is inevitable. The

Protestant religion embraces all the principles of civil and religious liberty. The Roman religion is nothing but despotism, and ought to be exposed, in this the only free country on earth.

When we perceive even the more enlightened Popish governments in Europe determined to get rid of the Jesuits; we should feel some alarm at the arrival of so many on our shores. If the despotic governments of Europe cannot enact laws sufficiently strong to restrain the wickedness of the Jesuits; but are obliged to banish them from their territories; surely the mild and Constitutional code of the United States, as it now exists, will not be able to restrain them. It is time that the PEOPLE of America should awake from their lethargy; and with the blessing of Providence, public opinion will remedy this growing evil.—*Protestant.*

EFFECT OF BIBLE LIGHT ON A CATHOLIC FAMILY.

The Rev. Colany Nee, whose letters, we have occasionally published, relates the following anecdote of a Catholic family residing in the north of France.

A short time since, we discovered, four miles from this place, a Catholic family very poor, but very interesting, composed of a father, a mother, and five little ones. The mother is a young woman of great piety, and filled with information and good sense. Since having a family, she persuaded her husband, who is also very pious, to quit their village, and retire to a hamlet apart, in order to preserve their children from the contagion of the world. She instructs them herself, teaches them to work, and makes them pray with her at every hour of the day. When we discovered her, she had never seen either the Bible or a New Testament, but she had learned several passages, and all the fifteenth chapter of the first of Corinthians, in a small torn book which she possessed, and which formed all her library; yet, with this little portion of Scripture, she had come to comprehend, by the grace of God, that we should not invoke the saints; that we should pray to God alone; that purgatory does not exist; and that the blood of Jesus Christ only could purify her from all her sins; but she thought this could only take place at the moment when the soul quits the body to go to paradise. She brought up her children in these principles to the period when she became acquainted with one of my female parishioners. By her she was instructed that our sins were pardoned from the moment when the Lord Jesus Christ charged himself with them and that he had expiated them by his death, if only we are believers. The poor woman received this truth with tears of joy, and hastened to communicate it to her husband and her children. Since that time I have caused her to be visited every week by a faithful Christian woman, and I have procured for her a New Testament, which she does not cease to read and meditate day and night. Now she desires nothing more than to approach our religious assemblies with all her family, that she may serve the Lord in spirit and in truth, and live in communion with his redeemed.

ROOMS OF THE AMERICAN EDUCATION SOCIETY.

52 Washington street, Boston, Aug. 18, 1830.

The following incidents and facts are mentioned by agents of the Society, in some of their recent communications.

AN EXAMPLE FOR PARENTS WHO HAVE BEEN BEREAVED OF THEIR CHILDREN.

A few months since, the Rev. F. Y. Vail addressed several congregations in Cincinnati, Ohio, and opened subscriptions, in behalf of the object of the Am. Education Society. The following incident occurred, which speaks loudly to all pious Parents who have desired, but have not been permitted, to educate children of their own for the service of Christ. Why will not such parents adopt some of the many hopeful sons of the church, whom God has owned as HIS children, and who greatly need their aid, by paying into the Treasury of the Am. Education Society, an annuity of \$75? Bereaved Parents! think of this. Are there not many others who by doing the same, might gain the glorious distinction, of being nursing fathers, or mothers to the church of God?

Mr. Vail writes:—

"Next to the influence of the character of our Institution and the blessing of God, in giving success to our late efforts, I will relate a little incident which occurred at a meeting of some leading gentlemen when our subscriptions were commenced, an incident not without effect at the time of its occurrence, and not without encouragement to the friends of the education cause.

After several addresses had been made, and near the close of the meeting, a Rev. Gentleman arose to make his second or third speech, and in attempting to excuse himself for his excess of zeal on the subject, remarked in impassioned accents, that he had peculiar reason to love the education cause. That it was to its sacred benefactions that he was indebted for the unspeakable honor and privilege of preaching the unsearchable riches of Christ—that all he had done and hoped to do for the cause of the Redeemer was to be attributed, under God, to the Education Society which extended to him the hand of assistance when struggling with pecuniary discouragement, to enter the vineyard of the Lord—that he had not only esteemed it his privilege to refund for the benefit of his younger brethren every dollar he had received, but now wished to present a thank offering to God for extending the blessings of the A. E. S. to the perishing thousands of the West, and that now as the Lord had freed him from the responsibility and expense of educating two beloved children, by mercifully taking them to heaven, he should esteem it a privilege as well as a duty to educate two young men for the ministry in their place; one of whom he had in his family for this purpose; and for the support of the other he now wished out of a small competence to subscribe \$75 a year for seven years.

Christian example was not without effect. Several scholarships were immediately subscribed."

A great blessing in consequence of faithfully observing the Monthly Concert in time of a Revival of Religion.

During the agency of Mr. Little in Worcester County Mass. he visited the church in Holden, under the pastoral care of Rev. Horatio Bardwell, formerly a missionary of the Board of Foreign Missions. Twelve young men were found in the place, the fruits of a late copious effusion of the Holy Spirit, who it was supposed would study for the ministry; and most of them at the expense of their parents. This fact is thus accounted for by Mr. Little.

It was an interesting inquiry with me, how so many youth should become disposed to direct their attention to the ministry; and some of the reasons are undoubtedly these: The attention of the people in Holden has been occupied very much with the benevolent operations of the age, and during a revival last winter in which about 200 became hopefully pious, the monthly concerts were very fully attended, and no meetings were more extensively blessed in the progress of that glorious work. The instrumentality of these concerts for prayer in awakening sinners, and in making such impressions upon Christians, that twelve of their number contemplate the arduous work of the ministry, must lead us to conclude that it is not displeasing to God, even at the time of a most interesting revival, for Christians to assemble and listen to religious intelligence, and pray "Thy kingdom come." Once in Boston, at an anniversary of a Domestic Missionary Society, after several interesting speeches showing the wants of the West, a box was passed for contribution, and one person inquired of a friend who sat near by, What shall you give? The reply was, I shall give myself. The case of the twelve young men at Holden is similar. They had been so prepared by previous efforts, that when the inquiry was made, what will you give to increase the number of ministers, they virtually replied, we give ourselves.

TEMPERANCE.

TEMPERANCE IN N. Y.

Mr. Axtell the agent and secretary of the New-York State Temperance Society on resigning his office, states in a letter to the Executive committee that since entering upon his labors in this cause, he has visited in whole or in part, forty-two counties, and about 350 towns and villages, embracing the whole of the state of New-York, with the exception of eight counties on the Hudson, and those on Long Island and Richmond. Over some parts of this extended region, your agent was obliged, from reasons that are known to the committee, to pass with more rapidity than he could have desired. Still it is believed that time enough has been spent in each county, to learn the exact state of the cause, and to secure the first great object of the committee, viz. the organization of an efficient auxiliary.

All the counties above mentioned have now an auxiliary, with the exception of four or five in the western part of the state, which were visited before the plan of forming county soci-

eties was adopted. The number of town societies cannot be stated with accuracy. It is hoped, however, and confidently expected, from the measures that are now in train by the several counties, that before the expiration of the present year, every important town and village within this whole limit, will report its auxiliary.

On reviewing now the whole scene of his arduous but interesting labors, the following considerations have occurred to your agent, as worthy of particular attention:—

1. In the first place, *the temperance effort was needed.* The exhibitions of misery and crime that have been disclosed in a course of the most patient and thorough investigation throughout the whole state, have been such as fully to corroborate the general estimates on this subject, and in some instances such as he could never have credited, had he not seen them himself, or had they not been substantiated by the best authenticated facts. No individual who has not examined this subject personally and minutely, can have any conception of the extent to which this great evil has progressed, or of the danger that was impending over all our valuable interests as a community.

The committee and the public may therefore rest assured that this is no false alarm that has been sounded about the evils of intemperance, and that the effort to arrest these evils is no array against an enemy that is imaginary.

2. *The Temperance Society furnishes the only effectual remedy for these evils.* Experience has now fully proved, that any efforts in this cause, to be successful, must be based on the great principle of the American Society, which you have adopted, viz. that of avoiding coercion, and of concentrating public opinion in voluntary associations. The operation of the temperance society is admirably illustrated by the following anecdote, among others that might be mentioned. At a meeting for forming a society, your agent overheard an enemy to the cause, as he was retiring from the house, exclaiming, with a vehemence proportionate to his love of alcohol—"Why! don't you see," said he, "what they are going to do? Why! I can see! Why, they're going to get the majority of the people to be against drinking; and then a man can't drink a drop without its being a disgrace!—Why! don't you see!" The man was right. The influence of public opinion in this country is almost omnipotent: and when that influence is brought strongly and unitedly to bear against alcohol, then, and not till then, will this cast off Arabian poison be banished from our country, as it has already been banished from Arabia, where it originated.

3. *The temperance effort will not be a mere ephemeral excitement.* In the course of his more recent labors, your agent has had occasions to visit towns where societies have been in existence for two or three years. In such instances he has found that the interest in the subject, so far from declining, has been from the beginning a growing interest; and that invariably where the societies have been of the longest standing, and where the greatest efforts have been made in distributing information, &c. there the influence of the cause has been most

extended and powerful. It has been indeed your constant desire and aim, that this excitement should not be a mere popular passion, that should have a transient existence, and then die away, but that it should be the deliberate monument of an enlightened community, arising from principle, to thrust aside an article which does us no good, while it is producing among us the most varied and complicated miseries. With this view you have, with great liberality and energy, sent abroad the means of information to every corner of the state, so that the community might be prepared to act understandingly, and with full conviction, when called upon to form societies.

At Natchez, (Mississippi) the 4th of July was celebrated in Temperance style. The Natchez Gazette says—"Lemonade, Coffee, and fine spring water were all the drinks which were used, through the day. Yet it was not found that any of the intoxicating poison was necessary for the promotion of happiness, or exciting the patriotism of the company. The intervals of time were spent in friendly and cheerful conversation, together with vocal and instrumental music. All retired at an early hour, apparently very much gratified. Not a profane or angry word was heard through the day."

Citizens of New-England! What say you to this lesson of "good order and steady habits," from the valley of the Mississippi? Might not some of your ancient cities and villages profit by it?—*Genius of Temperance.*

PROFITS OF TEMPERANCE.—Of the numerous instances which have been related to us, we shall only record the following: A company, extensively engaged in building, came to the resolution that they would no longer furnish ardent spirit for the numerous hands in their employ. Upon their making known this resolution, only two of the hands manifested dissatisfaction. Rather than submit to terms which they deemed so hard, they quitted their employment. The next morning, however, both of them returned. The shock had brought them to their senses, and they saw where they were. One of them, a first rate workman, held in substance the following language to his employers, upon his return: "I am sensible that the use of ardent spirit has always kept me poor, notwithstanding I have worked hard, and had high wages. I am now in debt; my family are clothed in rags; I have brought ruin upon myself and them. I do not know that I can abstain, but I am resolved to try the experiment." The consequence is, that the man is completely reformed, has paid all his debts, amounting to \$150, clothed his family, and restored that peace and happiness, which the demon had expelled from the domestic circle, and is now in a thriving and prosperous condition.—*Ohio Obs. and Tel.*

From the Vermont Chronicle.

MINISTERS FOR CHILDREN.

Rev. Mr. W——, visits district schools. In this he has two objects in view. One is, to convince the teacher and scholars that he is a

friend of schools. He suggests the best methods of instruction. He questions the scholars on the branches to which they are attending. And always closes by pressing home upon their minds the importance of studying the Bible and of attending the Sabbath School. He thinks children need often to be invited. His school is large and increasing. Rev. J. W. F. not long since wrote a children's sermon, and read it Sabbath evening to his little girls at home. They wanted he should read it again. I heard the sermon. It was appropriate. He said one object of his writing it, and reading it to his little girls was, to acquire a habit of talking to children. His text was this—"Come, ye children, hearken unto me, and I will teach you the fear of the Lord." While delivering it to his children, he put questions to them, which they answered. He called on them to repeat a little hymn. I never heard him address a Sabbath School; but this I know, if a minister will undertake to write sermons and letters for children, and give his mind to it, he may be able to come down, or I may say, up, to the capacity of little children. Another minister who is in the habit of attending district schools, related an anecdote which shows human nature, and the way to succeed in this part of ministerial duty. Said he, I called one day to visit a school, for the purpose of recommending Sabbath Schools. I asked liberty of the teacher to talk a little with her scholars. She looked round at me with signs of scorn. She went on with her school, as if no one had spoken to her. When one class and another had read, I saw, said he, that she did not mean I should speak to them. I then turned to her, put the question, somewhat in earnest, *are you willing I should speak to the children?* "I don't care if you do, if you want to," was her reply. I took her at her word and went on—"Now, children, your teacher tells me I may talk with you. Now, if you will be still, I will tell you something." I went on then and told them they must love their teacher; that they must mind her; that they must be attentive to all her instructions. I talked about their studies, and told them how to have a good school, &c. I then turned to the teacher, saying, I don't know but I am hindering you. "O, not at all, not at all, Sir." And when I saw she was converted, I did my errand. It was well received. I went on. I learned afterwards, that the result of the visit was, that they had a Sabbath School.

Now would it not be a good thing for us to turn our attention to the rising generation? Why not compose and preach children's sermons often? If we look around on our congregations next Sabbath, we shall see that a great majority are youth and children. By visiting a district school, we may see children whom we never see elsewhere. They never go to a religious meeting. And if you go where they live, while you go in at one door, they will go out at another. In the district school, you have an interesting audience of susceptible beings, mostly ignorant of the great things of religion. Father LYMAN practised catechising each district school once or twice during each term. And now we may see the effects of it.

Another minister says, as he passes around his parish the children are very respectful, and say, "Mr. —, when are you coming into our school? Will you come to day?" And when he does go in, the children always smile as if a long expected friend had come. And teachers tell him they have noticed a visible difference in their schools in consequence of such visits, even through the town. Why not take these and other opportunities to get at the youth and children, and always recommend the study of the Bible and Sabbath Schools? Would that all who are set as shepherds over Christ's flock, might listen every day to that blessed injunction, "FEED MY LAMBS."

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 28, 1830.

SABBATH SCHOOLS IN THE VALLEY OF THE MISSISSIPPI.

The magnanimous enterprise undertaken by the A. S. S. Union, to plant a Sabbath School in every place where it is practicable in the great Valley of the Mississippi, was laid before a Christian audience in this city on Monday evening. The Rev. Dr. Skinner of Philadelphia, opened the meeting by an eloquent and powerful appeal which was felt by every Philanthropist, Patriot and Christian who heard it—and it was answered in some good manner as it ought to be, by those present. There were comparatively but few gentlemen present, but several ladies to whose benevolence appeals of this kind are never made in vain, made up the deficiency, and took the lead in a subscription which was raised on the spot, to nearly Six Hundred Dollars. Measures were then adopted, to make application to others who were not present, the result of which will be reported hereafter.

For the Religious Intelligencer.

TEMPERANCE.

To the Executive Committee of the Connecticut Temperance Society,

GENTLEMEN,—

Having finished my agency in Fairfield County, I beg leave briefly to lay before you the result of my official operations. In pursuance of instructions received from your Secretary, I did on the 21st day of June last commence my journey to Fairfield, where I arrived on the 24th of the same month. After having advised with the friends of temperance, and made suitable arrangements for my future operations, I repaired to Bridgeport, and on the 28th day of June organized a large society, which has been and continues to be very flourishing. From thence I proceeded to visit every town in said County, and in pursuance of my instructions to organize societies where there had been none, and to address such as had been previously organized. I soon found my duties very arduous, but I am happy to say, that by reason of the facilities afforded me by the friends of temperance, I was assisted in the

faithful and successful discharge thereof. I feel bound in justice to say, in relation to the friends of temperance in Fairfield County, that whenever I called upon them for the purpose of organizing a new society or addressing one already formed, I have invariably found them ready to give the needful notices and make the proper arrangements for the fulfilment of my agency. It is with peculiar pleasure I announce the fact, that I did not fail in a single instance of forming a society when a meeting was held for that purpose. Although the season was emphatically a busy season, yet it was and is perfectly apparent that the time had fully come to carry forward the benevolent operations of the temperance reform. I visited every town in said County once, and in some instances twice, and in doing this I travelled over five hundred miles. I attended and addressed thirty-eight temperance meetings, organized fourteen new societies now embracing more than one thousand members. There is now a temperance society in every town in said County, and reasoning from the facts reported at the County meeting at Danbury on the 17th inst., it may be confidently expected that Fairfield County will in their next annual temperance report, give most conclusive evidence that they have not labored in vain or spent their strength for nought. Do you inquire if there is any opposition? I answer in the affirmative. But as it proceeds from the sources and is of the character which every judicious friend of temperance might anticipate, I will not detain you by details. I finished my agency in said County at Wilton, on Friday evening last. This day arrived in this town to commence my agency in New-Haven County, all which is respectfully submitted by your humble servant,

DANIEL FROST, JR.,

Agent of the Conn. Tem. Soc.

New-Haven, Aug. 23d., 1830.

GENERAL REMARKS.

Among those who have thus associated for the suppression of intemperance, were to be found men of various political parties and religious denominations. A considerable number of cider distilleries owned by persons now members have been abandoned. A few retailers have discontinued the sale of ardent spirits, and a much larger number have agreed to discontinue when their present stock is disposed of. Several mechanics having the care of a large number of apprentices and journeymen have become members of the association, and closed their doors against the introduction of that formidable foe which has so often and so heavily levied his contributions on the inmates of our work shops.

EXPEDITION TO LIBERIA.

The Managers of the American Colonization Society have resolved to despatch a vessel, to convey one

hundred or more emigrants from Norfolk to Liberia, on the 1st of October. It is highly important that applications for a passage in this expedition, should be duly made to the Secretary of the Society in this city. Applications for a passage may also be made to J. H. Latrobe, Esq. Baltimore; John M'Phail, Esq. Norfolk; B. Brand, Esq. Richmond; R. H. Toler, Esq. Lynchburg; or to the Secretaries of any of the State or other Auxiliary Societies.

From the Boston Recorder.

EMBARKATION OF MISSIONARIES FOR BOMBAY.

A meeting was held at Park Street Church on Sabbath evening, preparatory to the embarkation of the Rev. Messrs. William Hervey, William Ramsay, and Hollis Read, with their wives, for Bombay, under the direction of the *American Board of Commissioners for Foreign Missions*. A very large number of people assembled to testify their interest in this oldest of American Missions to the heathen, and in the object generally, to which these brethren and sisters had devoted themselves.

The introductory prayer was offered by Mr. Anderson, one of the Secretaries of the Board; the Instructions of the Prudential Committee were then read by Mr. Evarts, the Corresponding Secretary; the fellowship, sympathy, and prayers of the churches in this land were pledged to the missionaries in an address by the Rev. Mr. Fairchild, of South Boston; the prayer, commending the missionaries to the divine protection and blessing, both on their voyage and during all their subsequent labors, was offered by Dr. Fay of Charlestown: after some remarks by Dr. Beecher, a collection amounting to \$122 82 cents was taken, and the meeting was closed with the benediction.

The passage of the missionaries was taken in the ship Corvo, Captain Spalding, bound for Calcutta. The Rev. John T. Jones, with his wife, under the direction of the *American Baptist Board of Foreign Missions*, and destined for the Burman mission, took passage in the same ship.

On Monday morning a large concourse of people composed of both denominations to which the missionaries belonged, was assembled on board and around the ship, lying at India Wharf, for the purpose of again commending them to God, and witnessing their departure. A prayer was offered by the Rev. Mr. Jackson of Charlestown; the parting hymn was sung; and the exercises were closed with another prayer by the Rev. Mr. Green of Boston. The ship left the wharf at eleven o'clock.

SUMMARY.

Something new under the Sun.—In a small village in N. H. where dealers in ardent spirit are not allowed to retail it by the glass, the following novel expedient was hit upon to gratify the insatiable desire of the tipplers: a small tube of great length was procured, into which the "good creature" was poured and then measured off to poor infatuated wretches, by the yard like ribbons.—*Jour. of Humanity*

Sabbath Schools.—The *Monrovia (African) Herald*, says—"We are happy to learn, that a new Sabbath School Society, to which all our most promising young men have attached themselves, either as teachers, or scholars, has been formed."

Temperance at Sea.—We are happy to state, on the authority of the Rev. Mr. Hildreth, that fifty-six vessels sailed from Gloucester without ardent spirits. On the same authority we are informed that a tavern and store-keeper at Sandy Bay, who used to sell a hog-head of ardent spirits in a fortnight, now sells but a barrel a year, and that in the tavern.—ib.

Mr. Charles Tappan, of Boston, has presented 50 reams of fine paper to the editor of the *Liberia Herald*. The same gentleman gave to the colony the printing press.

We learn from the west, that thirteen hundred dollars in aid of the charity for establishing S. Schools in the Mississippi valley have been collected in Cincinnati.—*N. Y. D. Adv.*

The Sabbath.—Seven thousand bakers in the city of London have petitioned Parliament for an act that may relieve them from the necessity of baking on the Sabbath. The subject has been warmly debated in Parliament. We hope the London bakers and the United States post-masters may at length be permitted to enjoy a rest on the Lord's day.—*Bost. Rec.*

The *Asiatic Journal* for June states, that an agreement has been entered into by the inhabitants of the town and territory of Malacca, that slavery shall not be recognised in said town and territory, after the 31st of Dec., 1831.

A meeting of people of color has been held in Philadelphia, at which resolutions were passed approving the establishment of a colony in Canada, as proposed by Messrs. Dutton and Lewis, and appointing a committee of ten to carry the resolution into effect, by soliciting subscriptions from the benevolent citizens of Philadelphia.

The Harrisburg Statesman of the 10th inst. says: "We understand that fifty-five persons, members of the Winebreunian congregation, were baptized by immersion on Monday last. The society had held a camp-meeting, about two miles from this place, for some days, and on Monday they formed a procession and marched to the river, a distance of one mile, where the ceremony was performed in the presence of a large number of spectators."

The Methodist Theological Seminary, it has been determined by the Annual Conference, shall be established at Rochester.

James Segal, L. L. D., from the University of Padua, lately published at Philadelphia an essay on Duelling. The favorable reception of that publication has induced him to prepare a larger work, which he proposes to publish by subscription. The title is as follows: "How to prevent or punish duelling and other crimes, for which society should be deemed accountable; and without resorting to the punishment of death—unjust in its origin—ineffectual in its action—pernicious in its effects."

At the port of Honoruru, island of Oahu, (Sandwich Islands,) from the first of Jan. to the 4th Dec. 1829, the number of arrivals was 138, comprising at least 100 different vessels, most of them ships with large crews. During six months of the year it is estimated that there are constantly in port from 600 to 1,000 seamen, besides 200 or 300 residents, most of whom are or have been sea-faring men. Much the greater number are Americans.

ECCLESIASTICAL RECORD.

We understand, says the Boston Patriot, that the Salem Church in this city, (lately under the care of Dr. Edwards,) has renewed their call to the Rev. George W. Blagden, of Brighton, to become their pastor.

Rev. William Riam was installed over the congregation of Goodwill, Orange county, N. Y. on the 27th ult. by the Presbytery of Hudson. Sermon by Rev. Dr. Fisk.

ADDRESS OF THE CHEROKEES TO THE PEOPLE OF THE UNITED STATES.

[Concluded from p. 186]

Before we close this address, permit us to state what we conceive to be our relations with the United States. After the peace of 1783, the Cherokees were an independent people; absolutely so, as much as any people on earth. They had been allies to Great Britain, and as a faithful ally, took a part in the colonial war on her side. They had placed themselves under her protection, and had they, without cause, declared hostility against their protector, and had the colonies been subdued, what might not have been their fate? But her power on this continent was broken. She acknowledged the independence of the United States and made peace. The Cherokees, therefore, stood alone, and in these circumstances continued the war. They were then under no obligations to the United States, any more than to Great Britain, France or Spain. The United States never subjugated the Cherokees; on the contrary, our fathers remained in possession of their country, and with arms in their hands.

The people of the U. States sought a peace; and, in 1783, the treaty of Hopewell was formed, by which the Cherokees came under the protection of the U. States, and submitted to such limitations of sovereignty as are mentioned in that instrument. None of these limitations, however, affected in the slightest degree, their rights of self-government and inviolate territory. The citizens of the U. States had no right of passage through the Cherokee country, till the year 1791, and then only in one direction, and by an express treaty stipulation. When the Federal constitution was adopted, the treaty of Hopewell was confirmed, with all other treaties, as the supreme law of the land. In 1791, the treaty of Holston was made, by which the sovereignty of the Cherokees was qualified as follows: The Cherokees acknowledged themselves to be under the protection of the United States, and of no other sovereign.—They engaged that they would not hold any treaty with a foreign power, with any separate state of the Union, or with individuals. They agreed that the United States should have the exclusive right of regulating their trade; that the citizens of the United States should have a right of way in one direction through the Cherokee country; and that if an Indian should do injury to a citizen of the United States he should be delivered up to be tried and punished. A cession of lands was also made to the United States. On the other hand, the United States paid a sum of money; offered protection; engaged to punish citizens of the United States who should do any injury to the Cherokees; abandoned white settlers on Cherokee lands to the discretion of the Cherokees; stipulated that white men should not hunt on these lands, nor even enter the country without a passport; and gave a solemn guaranty of all Cherokee lands not ceded. This treaty is the basis of all subsequent compacts; and in none of them are the relations of the parties at all changed.

The Cherokees have always fulfilled their engagements. They have never re-claimed those portions of sovereignty, which they surrendered by the treaties of Hopewell and Holston. These portions were surrendered for the purpose of obtaining the guaranty which was recommended to them as the great equivalent. Had they refused to comply with their engagements, there is no doubt the U. States would have enforced a compliance. Is the duty of fulfilling engagements on the other side less binding than it would be, if the Cherokees had the power of enforcing their just claims?

The people of the U. States will have the fairness to reflect, that all the treaties between them and the Cherokees were made at the solicitation, and for the

benefit of the whites; that valuable considerations were given for every stipulation, on the part of the United States; that it is impossible to reinstate the parties in their former situation; that there are now hundreds of thousands of citizens of the United States, residing upon lands ceded by the Cherokees in these very treaties; and that our people have trusted their country to the guaranty of the United States. If this guaranty fails them, in what can they trust, and where can they look for protection?

We are aware that some persons suppose it will be for our advantage to remove beyond the Mississippi. We think otherwise. Our people universally think otherwise. Thinking that it would be fatal to their interests, they have almost to a man sent their memorial to Congress, deprecating the necessity of a removal. This question was distinctly before their minds when they signed their memorial. Not an adult person can be found who has not an opinion on the subject, and if the people were to understand distinctly, that they could be protected against the laws of the neighboring states, there is probably not an adult person in the nation, who would think it best to remove; though possibly a few might emigrate individually. There are doubtless many who would flee to an unknown country, however beset with dangers, privations and sufferings, rather than be sentenced to spend six years in a Georgia prison for advising one of their neighbors not to betray his country. And there are others who could not think of living as outlaws in their native land, exposed to numberless vexations, and excluded from being parties or witnesses in a court of justice. It is incredible that Georgia should ever have enacted the oppressive laws, to which reference is here made, unless she had supposed that something extremely terrific in its character was necessary, in order to make the Cherokees willing to remove. We are not willing to remove; and if we could be brought to this extremity, it would be not by argument, not because our judgment was satisfied; not because our condition will be improved—but only because we cannot endure to be deprived of our national and individual rights, and subjected to a process of intolerable oppression.

We wish to remain on the land of our fathers. We have a perfect and original right to this claim without interruption or molestation. The treaties with us, and laws of the United States made in pursuance of treaties, guaranty our residence, and our privileges, and secure us against intruders. Our only request is, that these treaties may be fulfilled, and these laws executed.

But if we are compelled to leave our country, we see nothing but ruin before us. The country west of the Arkansas territory is unknown to us. From what we can learn of it, we have no prepossessions in its favor. All the inviting parts of it, as we believe, are pre-occupied by various Indian nations, to which it has been assigned. They would regard us as intruders, and look upon us with an evil eye. The far greater part of that region is, beyond all controversy, badly supplied with wood and water; and no Indian tribe can live as agriculturists without these articles. All our neighbors, in case of our removal, though crowded into our near vicinity, would speak a language totally different from ours, and practise different customs. The original possessors of that region are now wandering savages, lurking for prey in the neighborhood. They have always been at war, and would be easily tempted to turn their arms against peaceful emigrants. Were the country to which we are urged much better than it is represented to be, and were it free from the objections which we have made to it, still it is not the land of our birth, nor of our affections. It contains neither the scenes of our childhood, nor the graves of our fathers.

The removal of families to a new country, even under the most favorable auspices, and when the spirits are sustained by pleasing visions of the future, is attended with much depression of mind and sinking of heart. This is the case, when the removal is a matter of decided preference, and when the persons concerned are in early youth or vigorous manhood. Judge, then, what must be the circumstances of a removal, when a whole community, embracing persons of all classes and every description, from the infant to the man of extreme old age, the sick, the blind, the lame, the improvident, the reckless, the desperate, as well as the prudent, the considerate, the industrious, are compelled to remove by odious and intolerable vexations and persecutions, brought upon them in the forms of law, when all will agree only in this, that they have been cruelly robbed of their country, in violation of the most solemn compacts, which it is possible for communities to form with each other; and that, if they should make themselves comfortable in their residence, they have nothing to expect hereafter but to be the victims of a future legalized robbery!

Such we deem, and are absolutely certain, will be the feelings of the whole Cherokee people, if they are forcibly compelled by the laws of Georgia to remove; and with these feelings, how is it possible that we should pursue our present course of improvement, or avoid sinking into utter dependency? We have been called a poor, ignorant, and degraded people. We certainly are not rich; nor have we ever boasted of our knowledge, or our moral or intellectual elevation. But there is not a man within our limits so ignorant as not to know that he has a right to live on the land of his fathers, in the possession of his immemorial privileges, and that this right has been acknowledged and guaranteed by the United States; nor is there a man so degraded as not to feel a keen sense of injury, on being deprived of this right and driven into exile.

It is under a sense of the most pungent feelings that we make this, perhaps our last appeal to the good people of the United States. It cannot be that the community we are addressing, remarkable for its intelligence and religious sensibilities, and pre-eminent for its devotion to the rights of man, will lay aside this appeal, without considering that we stand in need of its sympathy and commiseration. We know that to the Christian and the philanthropist the voice of our multiplied sorrows and fiery trials will not appear as an idle tale. In our own land, on our own soil, and in our own dwellings, which we reared for our wives and for our little ones, when there was peace on our mountains and in our valleys, we are encountering troubles which cannot but try our very souls. But shall we, on account of these troubles, forsake our beloved country? Shall we be compelled by a civilized and Christian people, with whom we have lived in perfect peace for the last forty years, and for whom we have willingly bled in war, to bid a final adieu to our homes, our farms, our streams, and our beautiful forests? No. We are still firm. We intend still to cling, with our wonted affection, to the land which gave us birth, and which, every day of our lives brings to us new and stronger ties of attachment. We appeal to the Judge of all the earth, who will finally award us justice, and to the good sense of the American people, whether we are intruders upon the land of others. Our consciences bear us witness that we are the invaders of no man's rights—we have robbed no man of his territory—we have usurped no man's authority, nor have we deprived any one of his unalienable privileges. How then shall we indirectly confess the right of another people to our land by leaving it forever? On the soil which contains the ashes of our beloved men we wish to live, on this soil we wish to die.

We intreat those to whom the foregoing paragraphs are addressed to remember the great law of love, "Do to others as ye would that others should do to you." Let them remember that of all nations on the earth, they are under the greatest obligations to obey this law. We pray them to remember that, for the sake of principle, their forefathers were compelled to leave, therefore driven from the old world, and that the winds of persecution wafted them over the great waters, and landed them on the shores of the new world, when the Indian was the sole lord and proprietor of these extensive domains. Let them remember in what way they were received by the savage of America, when power was in his hand, and his ferocity could not be restrained by any human arm. We urge them to bear in mind, that those who would now ask of them a cup of cold water, and spot of earth, a portion of their own patrimonial possessions, on which to live and die in peace, are the descendants of those, whose origin, as inhabitants of North America, history and tradition are alike insufficient to reveal. Let them bring to remembrance all these facts, and they cannot, and we are sure, they will not fail to remember, and sympathize with us in these our trials and sufferings.

Lewis Ross, President of	Sleeping Rabbit,
the Committee,	Cho-nu-gee,
James Daniel,	Bark,
Jos. Vann,	Laugh-at-mush,
David Vann,	Chuleowah,
Edward Gunter,	Turtle,
Richard Taylor,	Walking-stick,
John Baldrige,	Moses Parris,
Samuel Ward,	J. R. Daniel,
George Sanders,	Slim Fellow,
Daniel Griffin, Jun.	Sitsake,
James Hamilton,	De-gah-le-lugo,
Alexander M'Daniel,	Robbin,
Thomas Foreman,	Tah-lah-doo,
John Timson,	Nah-hooh lah,
W. S. Coodey, Clerk,	White Path,
Going Snake, Speaker of	Ne-gah-we,
the Council,	Dah-ye-ske,
James Bigbey,	John Ridge, Clerk of the
Deer-in-the-water,	Council.
Charles Reese,	

AMERICAN EDUCATION SOCIETY.

COMPARATIVE VIEWS OF THE SOCIETY;

Gathered from the 14th Annual Report.

The whole number of young men assisted in the year ending May 1827, was 156; 1828, 300; 1829, 404; 1830, 524.

As many were aided the last year as during the first eleven years of the Society's operations.

Those assisted last year were connected with 9 Theological Seminaries, 19 Colleges, 66 Academies; Total 94 Institutions. 165 applicants were received during the year, who were never assisted by the Society before.

Members of the Theological Seminary, licensed to preach in 1829, 20; 1830, 35.

Earnings of beneficiaries reported May 1827, \$4,000; 1828, \$5,149; 1829, \$8,728; 1830, \$11,010; total in four years, \$28,887.

Funds.

Received for current use	\$26,010 60
Expended	34,797 89

Deficiency

Received on account of permanent scholarships	\$8,787 29
	\$4,699 54

Appropriations.

Whole amount of grants to young men, May 1827, \$8,652; May 1828, \$10,485; May 1829, \$19,009; May 1830, \$28,522.

Refunded.

In the year ending May 1837, \$90; 1838, \$816; 1839, \$830 91; 1840, \$1,087 84: total \$2,824 45.

List of Branches and their appropriations.

Branches.	Amount appropriated.	Paid by the Branch.	Paid by the Par. Society.	Remit'd. to Par. Society.
Maine	1,660 00	517 00	1,143 00	
New Hampshire	882 00	86 00	796 00	
North Western	2,172 00	1,691 00	481 00	528 56
Connecticut	2,894 00	856 00	2,038 00	
Presbyterian	5,600 00	5,600 00		2,200 00
West. Ed. Soc.	890 00		890 00	
Western Reserve	108 00	108 00		
Western Agency	288 00	141 00	147 00	
Totals	14,494 00	9,999 00	5,495 00	2,728 56

The American Education Society indebted to two pious females for its formation.

It was in the summer of 1815, that eight young men, whose attention had been directed to the subject by the persevering efforts of two eminently pious females in Boston, were induced to meet in the study of the late Rev. Joshua Huntington, of that city, to consider the expediency of forming an association for educating indigent young men of piety for the ministry. This small band of young men, finding the object too great to be accomplished by their alone, took measures for a general meeting of ministers and others in the vicinity. This meeting was held on the last week in July, 1815, and the resolution was taken to form the 'American Education Society.'

Results.—The first person who received patronage, was the Rev. Samuel Mosely, a missionary to the Choctaw Indians, who has since rested from his labors. He was admitted in March 1816. Since that time one thousand and twenty seven young men have been assisted, the natives of nearly every state and territory in the Union, and the members of from 100 to 150 institutions of learning. Of these, about 300 have been licensed to preach the gospel. Some have devoted their lives to the destitute in our own country; 14 have consecrated themselves to foreign missions, and not far from 150 have been settled as pastors in 31 states and territories. Seventeen have become permanent instructors, as professors, or principals in various literary and theological institutions, and about 50 are known to be temporarily employed as teachers, who will probably ere long enter the ministry. Thirty-four young men have died while pursuing a course of education, and 26 have been dropped on account of not possessing the requisite qualifications, and as many more have entered upon pursuits or professions, foreign from the ministry. Not far from 500 young men are now under patronage, and there are about 40 from whom no recent information has been received by which they can be classified.

HOME MISSIONS.

It appears that efforts are making to influence some of the churches at the West, to withdraw their support from the Geneva Agency of the American Home Missionary Society, and to bring them under the General Assembly's Board. A writer in the Rochester Observer assigns the following reasons why the change should not take place.

1. That the Geneva Agency "has already possession of the ground, and is in successful operation. In most of the churches, Associations are already organized. These must be given up and overturned, if the Board is to succeed. Reasons must be given for the change,

and the Agency must be condemned; some will oppose the measure; recrimination and division will ensue; the people will lose confidence in both."

2. It is well acquainted with the ground. Its "Secretary has been longer resident in this quarter than almost any minister west of Cayuga bridge—was a member of the Geneva Presbytery when it extended to Lake Erie—has repeatedly been over the ground—knows most of the ministers, and has visited most of the churches."

3. It can "raise funds within its limits sufficient for its great expenditures. The Board must, for the present at least, draw money from Philadelphia for our supply."

4. "It is adapted to the state of our population, many of whom were originally New Englanders, Congregationalists, and Hopkinsians. The Board glories in its Presbyterianism, and lateful refused to employ two young men, because they were Hopkinsians. We have still some Congregational and Hopkinsian blood in our veins, and may wish to employ men of the same stamp. We prefer the New England mode of raising funds by societies, instead of church sessions, for we can enlist others in the church or out of it, who will be better collectors than some elders; and because in one half of our churches there are no elders. We have tried this way here and in New England, and we have raised a greater amount than has been done by the Board of Missions.

"I some doubt whether the whole Presbyterian church south of the Delaware, has done so much for feeble churches, as the single state of Connecticut. Besides, it is possible that some of our churches might wish to employ men of just such sentiments as the Assembly's Board saw fit to reject. We have never had reason to complain of the Agency for any thing of this kind. When they have refused to employ a minister, it was not because he was a Congregationalist, or a Hopkinsian; but because they deemed him not a man properly qualified for a missionary. I am therefore not willing to take away the ground from the Agency, and to say to it, 'Thou mayest be no longer steward.' And I am disposed to ask of those who would overturn the present order of things, whether they are willing to become responsible for the consequences which will follow the attempt—the expense of money and time which it will take to bring it about, the interruption of harmony and peace which will ensue, the ingratitude which it will show to our Geneva friends, especially to the gentleman who supports the Agency; and for the risk of getting things after the revolution in as successful a train as they were at the commencement of the attempt.

HEMERA."

The Hartford Union Conference, met with the First Baptist Church in Suffield on Wednesday last. An excellent discourse was delivered by the Rev. R. Babcock, of Colebrook, from 1 Cor. xiii. 13, "And now abideth faith, hope, charity, these three; but the greatest of these is charity." But as notice of the Conference had not been publicly given, few assembled from abroad, and it was resolved, under existing circumstances, to dispense with the usual services of the occasion, and the Conference adjourned.

REVIVAL IN CHAZY, N. Y.

Revival of religion in the first Congregational Church in Chazy, N. Y. Communicated by Rev. Joel Byington, for the New-York Evangelist.

I have been the settled pastor of this church more than twenty-two years, during which period we have experienced the outpouring of the Holy Spirit, at six different times. Many of the precious fruits of these revivals, are spread over a great portion of our country. They have carried the seeds of piety with them; some of them hold responsible stations in the church, as ministers and deacons. Though the church was small at the beginning, consisting of nine members, in a new and thinly settled country, yet her branches are now spread far and wide. This is a spot dear, by many sacred ties. I have not reaped where another has sowed, or gathered where another has planted. For more than three years after my settlement, to the best of my recollection, I never saw a minister of another denomination; neither was there but one family of another religious profession, within three miles of the village, the centre of our worship. God was evidently with us—things moved on harmoniously and pleasantly. Firmness and integrity have been the marked character of nearly all who were members of the church. They have stood like the trees of Lebanon, unshaken, while vice in various forms, irreligion, sectarianism, and infidelity, have drenched this portion of country. Since our last revival, in 1822, for a few of the past years, the religious state of things among us, has been truly chilling. This I would not touch upon, were it not to present more distinctly the mighty hand of Jehovah.

Every thing wore a dark and gloomy aspect. Professed Christians, generally were supine, cold, and prayerless. The closet and family altar, a few instances excepted, were laid aside, only when now and then conscience alarmed. Sinners were bold, daring, and triumphing. The Sabbath was disregarded as a day sacred to the Lord, and the sanctuary nearly deserted. Twice in the three past years, a few Christians awoke, and felt the necessity of a change, and began to talk about looking to God for a revival; but in both instances, awful events occurred, which extinguished the spark that was beginning to be fanned into a sacred flame.—These sunk the religious tone of feeling still lower. It seemed impossible that the numerous dry bones, which were very dry, could live; and when asked, if they could, we answered in the language of the Prophet, "O Lord thou knowest." The few Christians who were feeling, sat down by the cold streams of Babylon and wept.

In the spring of 1829, the darkness exceeded every thing heretofore experienced. It was felt. The indifference to every thing of a religious interest, was manifest. Laboring to rouse to feeling and action; finding it wholly unavailing, a dismission was solicited, being necessary to a subsistence. One week passed away after another, before even this could be brought to a hearing. Although the request was not granted, and an equivalent was prom-

ised, yet such was the indifference to the gospel, that it ended here.

Our Saturday evening prayer meetings, which have long been in existence, were nearly forsaken.—Sometimes five and six, and oftener but two, attended at the sound of the bell, at the meeting-house. I believe these never went away without praying, and leaving their tears as a witness, over the moral desolation which sin had made. These sighed, and mourned, and cried; yes, I heard them, "Will God forever cast us off? Is his love clean gone forever? And will he remember to be gracious no more?" I never in my life felt to preach and talk so plainly, and to lay open so fearlessly, the wicked, depraved heart of man—to exhibit so much of the pointed part of the law of God; his unchangeable sovereignty, and the regions of endless damnation reserved for the sinner. The few praying Christians now began to feel more than ever, the situation of the church, and of sinners. They cried aloud to God for his help. In the months of July and August, about ten or twelve Christians went solemnly to God in prayer, for one thing, the descent of the Holy Ghost. Their countenances told us what they felt. The worth of a Saviour's blood was realized. It was manifest that their business was with God. Little was said; but broken hearted feelings were breathed out in humble supplications to the Almighty, scarcely indulging a thought that a revival could commence, and be perpetuated among us.

Now was the time in which the hand of Jehovah could be seen, and in which it would be acknowledged. At this critical moment it was ascertained that a young married woman was under solemn impressions, concerning her sinful character. This roused the females to resume their prayer meetings, and her case was most earnestly carried to God. Another female in the village, of fourteen years old, became anxious for her soul. Both of these soon expressed a hope of an interest in the Saviour.—At this time a young man told us he indulged a hope of pardon and redemption. These were viewed as encouraging omens. Even now it was not known that other members of the church were awake to this subject. We dared not to multiply meetings, although we thought we saw the cloud rising, and whispered to each other, "The Lord is at hand." It was asked, can it be that God can save sinners here? we are so few in number: situated as we are, can we expect a revival? But the assembly on the Sabbath, crowded, solemn and attentive, told us that God was among us.

On a Saturday evening prayer meeting, at the meeting-house, twelve or fifteen impenitent persons, mostly young men, came in, to the great surprise of the trembling few who met to supplicate God's mercy. Fearing, but venturing, they were told that the Christians present felt much for their souls, and were now ready and anxious to present their cause to the Almighty, and to plead that they might have an interest in the Saviour; and if they desired this, they would rise. I believe they all rose. O with what fervency were many prayers offered that they might be saved.

On Sabbath evening many more came together, when the same request was made, and I suppose twenty rose, manifesting their desire for the prayers of the church.

In the course of a week, nearly every family in the village was visited, and many out, when a short conversation was held with every individual of the family, on the salvation of the soul, and the necessity that they should immediately be born again. They were told that the Holy Ghost had come to save sinners generally; it was found that there was much seriousness—many were melted, and replied, "We have been feeling more than common for some time, our wretched and undone condition, but were afraid to let it be known." A short prayer directly to the case, was then offered, and the family left.

On one Wednesday evening meeting, which was crowded, a young man unexpectedly rose, modestly confessed his sinful life, acknowledged his hopeful interest in Christ, and entreated others to come with him, and taste the love of God. This was a pointed dart from the Almighty to the hearts of many sinners who, for the first time had come in, to see what God was doing, and who became deeply convicted of sin, of righteousness, and of judgment to come. The next night the only son of Esq. H. died, (a young man in the bloom and vigor of life, born and brought up among us,) with a comfortable hope of an interest in Jesus. This death was blessed to the conviction of a number, and a general solemnity and interest on the salvation of the soul became now more visible. All our meetings were crowded, and full of the deepest interest. Some few more members of the church awoke, and the number of convicted sinners was hourly increasing.

Almost every evening of meeting, the broad aisle for a long time was filled with people of all ages and stations, from the man of seventy, to the Sunday scholar of nine, bending under a succession of prayers offered to Almighty God. The thunders of Sinai roared, the sinner was arraigned, at the tribunal of an awakened, guilty conscience; the Lord himself came down and filled the house with his majesty. It was peculiarly so on one Sabbath evening, which cannot soon be erased from the memory of many. At an early hour the house below was filled; meeting being opened, an unusual solemnity, full of eternity, spread over the whole assembly. An almost breathless silence ensued. A Major B. in the prime of life who had been under solemn conviction for some days, sent a silent request to me, that the church would pray for him now, for he felt himself sinking; successive prayers were immediately offered, touching the case. The church agonized—sighs and sobs were heard in every direction. An elderly gentleman, whose head was whitened with the frosts of nearly seventy winters, who had always done much for the support of the gospel and religious interest, then rose in the midst of the assembly, and said, "I am an old sinner—my damnation is great; I am on the verge of eternity, and I have no interest in the Saviour. I tremble before God. My children and grand-children are going into the kingdom; I am without. I ask

forgiveness of all, and beg the prayers of the church, that God for Christ's sake, will have mercy on my soul." Can it be imagined, the effect which this produced? The church bowed herself again before the great Jehovah, and with tears pleaded the Saviour's merits—sensible that help could come from God only. It was granted.

For weeks the concerns of this life were almost entirely laid aside; for the concerns of the soul out-weighed every other consideration. The anxious cry for mercy, was heard in almost every house, and from those too from whom we should have least expected it. The anxious meeting was crowded for months in succession. Many who were convicted, but could not from local causes, attend the meetings, sent their situation, with a request to the church to be prayed for. The names of these persons were taken up and carried to God, and in almost every instance, they were hopefully renewed before they came to the house of worship. Before the church called, the Almighty heard, and while she was speaking, he answered.

I never witnessed so many instances of immediate answers to prayer. Many confessed they had no doubt their salvation was in answer to the prayers of the church, the members of which in general had now awoke. The world seemed to repose confidence in the church, and many were anxious to get under her fostering care.

REMARKABLE CONVERSION.

Permit me to mention an instance of hopeful conversion, which is viewed among us as a remarkable display of sovereign grace. An aged gentleman, of seventy-six years, had been in public business, held many offices, had always manifested much ambition and pride, in stepping forward in the promotion of religious concerns—conversed well about religion, so that many strangers and ministers with whom he had conversation, supposed he was a Christian. He flattered himself he was one. He was wrapped up in self-righteousness, which had become like Goliath's coat of mail. Nothing but the spirit of Jehovah could pierce through it, and find way to the heart. Soon, however, the giant was wounded, and fell to the ground.

He was told that little children in the village were praying for him. His heart was touched. God made him feel that he was a sinner, under condemnation. He awoke to meet his adversary, armed himself with his good deeds, and said, "Have I not done good enough to go to heaven?" But the Spirit made him feel the terrors of hell, and that his goodness was as the morning cloud and early dew, that passeth away. He saw himself upon the brink of eternity, and the gates of heaven shut. "No entrance here." The following request he sent to the church. "Tell them if they ever mean to pray for an old sinner, to pray now." The request was obeyed. Public and private prayer meetings were appointed. Never did I witness clearer manifestations of the Spirit's assistance in prayer. Jehovah heard and answered. The top round of the ladder upon which this old sinner was climbing up to heaven,

broke, as he said, and all the others in succession, and he instantly fell down to the feet of Jesus, and at once felt his soul clad in a new garment, and himself in a new world. The alteration in this instance, surprises us all.

On the first Sabbath of January, 40 persons were admitted into communion, among which were the aged father, son, and grandson. Some who had long been members of the church, now sat down at the Lord's table, with their husbands, children, and grand-children. At the next communion, a similar scene was witnessed. The whole number that have been added since the first of January, is 94. Seven stand propounded. The number of members in the church is now not far from 200. And it is believed that not less than 200 have indulged a hope in this revival. Many have come from a distance to witness this great and good work of God, and most of them have gone home, either convicted of sin, or else indulging a hope of an interest in Christ. A number of Sunday school scholars of the age of nine, ten, eleven, and twelve, have united with the church, and as yet exhibit remarkable evidences of conversion. On examination of candidates, it was found that some dated their conversion back to the fore part of last summer, when Christians first began to pray in earnest for a revival. I have been thus particular, in hopes that Christians will go to God, and really feel that they want that which they pray for. There is still among us a revival spirit, and we are hoping for another shower of divine grace. That we may not be disappointed, the prayers of Zion are requested in our behalf.

The church as a body resolved themselves into a temperance society on the 4th inst. being the day of our independence.

And now we are disposed to say, "Not unto us, not unto us, O Lord, but unto thy name, be the glory." JOEL BYINGTON.

Chazy, July 13th 1830.

OBITUARY.

DR. ANDERSON.

[Communicated for the African Repository.]

John Wallace Anderson, the youngest son of Col. Richard Anderson, was born in Montgomery county, Md. November 5, 1802. He commenced his academical studies at Rockville, in his native county, and continued them at Hagerstown until he was prepared to enter the Sophomore class of Nassau Hall, Princeton, N. Jersey; whither he repaired in order to obtain a collegiate education. The state of his health compelled him to abandon the prosecution of his scientific course, at Princeton, and after his health was restored, instead of returning to college, he entered on the medical course, at Philadelphia, where, after having attended the lectures in the University of Pennsylvania, for two seasons, he was graduated in the spring of 1828. In the fall of the same year, he settled as a practising physician, in Hagerstown, and in about twelve months after his settlement, he disclosed his determination to devote himself to the cause of African Colonization, by serving, in a medical capacity, among the Colonists of Liberia. In fulfilling this resolution, Dr. Anderson had to leave a home rendered delightful by the presence of a most interesting family circle, and the ordinances of God's house administered in that church of which he had been a communicating member, and the varied asso-

ciations that bind us, with a silken cord inseparably tenacious, to the land of our fathers. Behind him he must leave what could not be replaced at Monrovia, and before him, he well knew, he had been distinctly told, he had to encounter difficulties, to expose himself to the climate, and probably to meet an early death. We are inclined to believe that the sentence, which he desired, in his last moments, to have inscribed on his tombstone, was now engraven on his heart: "Jesus, for thee I live, for thee I die!" Willing to honor the Lord by life or by death, according to the allotment of Divine Wisdom, he committed his way to the Disposer of times and seasons, and with a full knowledge of facts, he pondered, and acting out his disposition, silent but sure, he determined, accepted his appointment, obeyed his summons; bid a final adieu to his relatives; embarked on board the *Liberia*; sailed on the 17th of January, 1830; arrived at the colony on the 17th of February; entered on the performance of his duties, and continued to discharge them faithfully until called home, by an order from the King of Kings. Dr. Anderson placed before him as a prominent object, the advancement of the temperance cause among the Colonists. As a Physician and a Christian, he felt the importance of preventing the use of ardent spirits on the coast of Africa, and he hoped to do something towards banishing them from the Colony, and from the line of trade with the natives. More varied exertions than those which he had anticipated devolved upon him when the return of Dr. Mecllin to America rendered it necessary for Dr. Anderson to supply his place, during his absence. The office of Agent, was accepted with reluctance, because the responsibility was weighty, and the Doctor felt as though his strength and his acquaintance with Colonial affairs were inadequate to the multiplied and important duties to be fulfilled: yet Providence seemed to call, and the faithful servant obeyed. Soon after this addition to his engagements, he was laid on his bed of death, and on the 12th of April he expired, after an illness of twelve days. Ah! the tomb has enclosed a victim, whose decease has struck painfully on the chords of bereft hearts beyond the ocean wave, and on this side of the waters. The Colonists have sent their sad testimonial of regard for departed worth, and relatives, and the friends of the Colonization Society mingle their grief with that of the Liberians. But amidst these mournful feelings, and these tributes of affection from hearts wrung with anguish, what do we hear? Is it not the sound of harps and voices, full of sweetest harmony and fraught with ecstatic bliss, resounding through the better country, of which no Colonist ever dies? We wish not to be hasty in transporting any one to eternal happiness simply because he has fallen in a benevolent enterprise; but we do know that faithfulness is not forgotten before the throne, and we linger around the last couch of the subject of this notice, with the conviction that to him, it stood on the verge of earth just this side of heaven. He died as a Christian should die, with entire resignation to the Divine Will, with confidence in the glorious Saviour, and with a hope of immortality, which lighted up with joy even the valley and shadow of death. Nor can we doubt, that quickly after dissolution occurred, his emancipated spirit rose to the region to which death is a stranger. Though afflicted by his removal, we are not without hope either with respect to him, or the success of the noble undertaking in which he fell. We have lost our friend, but we have not lost our God; and we will rise anew to persevering and undaunted efforts, convinced that Dr. Anderson is one, among those few martyrs whose ashes must be scattered on the soil of Africa as a preparatory measure to the growth of a Colony of Christian freemen, on the coast, and the universal diffusion of Christianity over that continent.

POETRY.

From the African Repository.

LIBERIA.

Winds!—what have ye gather'd from Afric's strand,
As ye swept the breadth of that fragrant land?
The breath of the spice-bud, the rich perfume
Of balm and of gum and of flowret's bloom?

"We have gather'd naught save the heathen's
prayer,—
And the hopeless sigh of the heart's despair."

Waves!—what have ye heard on that ancient coast
Where Egypt the might of her fame did boast,—
Where the statues of Memnon saluted the morn,
And the pyramids tower in their giant scorn?

"We have heard the curse of the slave-ship's crew,
And the shriek of the chain'd, as the shores with-
drew."

Stars!—what have ye seen with the glancing eye,
From yon burning thrones in the sapphire sky?

"We have mark'd a gem as it brightly glow'd
On Afric's breast whence the blood-drop flow'd,—
Pure light it shed on the dreary sod
Like the mystic stones of the priest of God,
And we chanted that hymn which we sang at first
When the sun from the midnight of chaos burst."

Harford, July 4th, 1830.

L. H. S.

GREEK FAIR.

The Ladies' Greek Fair which we noticed in our paper of last week, commences on Wednesday next. It is to be holden at the house of Mr. Ruggles, at the Columbian Garden. Hours of attendance, from 10 A. M. to 1, and from 3 P. M. to 9. Admittance 12 1-2 cents.

The avails of this Fair are to be appropriated to the support of female education in Greece. It is an enterprise of the Ladies of our city, (and such others as will co-operate with them,) to aid in elevating the character of their sex, among a brave but needy people—a people who, having just struck off the chains of a most debasing bondage, are looking to us with a partiality that ought not and will not be slighted, for example and for assistance. A family is already on the ground, and schools are established, relying on this association for patronage; and from the repeated returns which have been received, the enterprise has been greeted with a welcome of the most cheering and inciting kind. Human kindness cannot assume a more becoming attitude than is presented in this endeavor, if the aim and the end be for a moment considered. We hope the result may show that it has thus commended itself to our citizens.

TERMS.—\$2, in advance; \$2 50, if not paid in three months.—Agents who are accountable for six or more copies will be allowed one copy gratis, or a commission of ten per cent.

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NEW-HAVEN TEMPERANCE SOCIETY.

The monthly meeting of this Society is postponed to the first Monday evening, after commencement week, to be holden in the basement story of the meeting-house of the third Society—to commence at 7 o'clock.

MISSIONARY MEETING.

The annual meeting of the Auxiliary Foreign Missionary Society of the Western District of New-Haven County, will be held the present year at Derby, Oct. 13th. A deputation from the Board is expected. ASA M. TRAIN, Sec'y.

Milford, Aug. 16th, 1830.

TO OUR PATRONS.

Three months have already expired since the commencement of the present volume, and but few of our subscribers have been careful to save the 50 cents by paying in advance. Wishing however to make the terms easy, and help ourselves at the same time, we will receive \$2 for the present volume if paid by the 1st of October. We hope many will improve the opportunities that are offered of sending without expense, by those who attend commencement, which is the 2d Wednesday in September.

OBITUARY NOTICES.

DIED.—In this city, on Wednesday the 25th inst. Mrs. Sally Maria Leflingwell, wife of Wm. Leflingwell, Esq., aged 65. The life of Mrs. Leflingwell has been filled up with deeds of charity and true Christian benevolence, and the blessings of many have rested upon her. Yet she looked alone to the righteousness of Christ for salvation; and she was sustained through sickness and in the hour of death, by a firm reliance on the promises of God through a Redeemer. Her loss will be severely felt by a numerous class of connexions and friends—by several benevolent institutions of which she was an efficient member—by the poor of this world, and the church of Christ on earth. But, "she is not lost, but absent."

The funeral of Mrs. L. will be attended this afternoon, at 4 o'clock. According to her particular request, no bell will ring or toll on the occasion.

DIED.—In Hamden, on the 29th of July, after an illness of seven days, Mrs. Eunice, widow of the late Jared Atwater, aged 66 years. Mrs. A. was a worthy member of the First Congregational Church of New-Haven, for the space of forty years before she fell asleep in the arms of Jesus. Her death is greatly lamented by all her acquaintance.—Com.

Letters received at the Office of the Religious Intelligencer during the week ending August 26th, 1830. Ebenezer Barstow, E. B. Tompkins, Mrs. J. Du-bois, Thomas W. Lord, P. B. Whitmore, E. Beach, D. H. Lakeman, D. & J. Ames.